

Mr. Elias Ketch,
Minister of the Gospel:

Who Departed this Life,

Octob. 27. 1699.

In the 34th. Year of his Age.

By NATHANAEL WYLES,
Pastor of a Church of Christ
in Paul's Shoalwell.

*It is appointed unto Men once to die, Heb. 9. 27.
I will gather thee unto thy fathers, &c. and thou
shalt be gathered to thy grave in peace, and
thine eyes shall not see the evil, which I will
bring upon this place, 2 Kings 21. 20.*

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are to be Sold by John Marshall at the
Bible In Grace church street, 1699.



THE
Epistle Dedicatory
TO
Mr. Benjamin Keach, Father,
AND TO
Mrs. Mary Keach,
The Sorrowful Widow
OF
Mr. Elias Keach, deceased;

*Grace, Mercy and Peace be multiplied
in, and upon You and Yours, in our
Dear Lord Jesus Christ.*

HONOURED SIR and MADAM,

I Heartily Condole your
Loss, which You have
lately sustained by Death;

The Epistle

It is no small Affliction for you, SIR, to loose your Only Son; and for You, MADAM, to loose so Dear and Loving a Husband.

*But You both know how to improve, such a Loss and Tryal as this is: Let not your Hearts despond, tho' God allow you Tears, yet you may not mourn as those without Hope; nor beyond Measure: The Apostle says, Let them that weep, be as tho' they wept not; for the
time*

Dedicatory.

Prophets do not live for ever,
Zach. 1. 5. Remember the Re-
sidue of the Spirit is with God,
and he that hath wounded you can
heal, and he that hath made this
Breach upon you can make it up
again. Be sensible of the hand that
hath smitten you, but don't despond;
say not the Lord hath forsaken
you, and will be favourable to you
no more: They that trust in
the Lord shall not be left de-
solate, Psal. 34. ult. and your
great Shepherd that never dies hath
told you, that he will not leave you
Comfortless, (like Comfortless Or-
phans without Father or Mother)
but he will come to you, John
14. 18. Christ hath a Care not
only

The Epistle

only of his Peoples Salvation and Life, but of their Peace, Safety and Comfort here.

Let your Hearts and Eyes be up to God, for Direction and Counsel in all your Lawful Undertakings, and for the right Management of the Affairs of his House, in all your Ways acknowledge him, and the Promise is, He will direct your Goings, Prov. 4. 4, 5, 6. The Way of Man is not in himself, it is not in Man that walketh, to direct his Steps, Jer. 10. 23. Study Love, and Endeavour to keep the Unity of the Spirit in the Bond of Peace, Eph. 4. 3, 4. Keep close together, and Walk in Love, as Christ

Dedicatory.

Christ also hath loved you,
Eph. 5. 2. The Blessings of the
Upper and Neither Springs rest
upon You, I commend you all to
God, and to the Word of his
Grace, which is able to build
you up; and to give you an
Inheritance, among all them
which are Sanctified, *Acts 20.*
32.

I Rest,

Your Hearty Well-wisher

A N D

Humble Orator

At the Throne of Grace,

Shadwel, No-

vemb. 7. 1699.

Nath. Wyles.

The

BOOKS, Printed for and Sold by John
Marshall, at the Bible in Grace-church-
street. 1699.

THere is now in the Press, and will
be speedily Published; *An Elegiack
Essay*, Humbly Offered to the Pious Me-
mory of the Late Reverend and Learned
Mr. *Matthew Mead*, Minister of the Gospel
at *Stepney*: Who departed this Life, *Octob.*
16. 1699. By *M. B. Philo-Musus.*

• *A Sermon on Occasion of the Death*
of the Reverend and Learned Mr. *Ste-*
phen Lobb, who dyed *June 3. 1699.* By
Thomas Goodwin.

A Call to Weeping: In a Sermon oc-
casioned by the Death of Mrs. *Elizabeth*
Weston. Preached by *Benjamin Keach.*

The Confession of Faith, put out by
the Messengers and Elders of many Con-
gregations in *London*; and the Country
baptized on Profession of their Faith:
With the Catechism, owning Election
and Final Perseverance.

• *Mr. Elias Keach's Discourse of Patience,*
is also to be had bound up with his Fu-
neral Sermon and Elegy.

[1]

[REDACTED]

*The Saints Deliverance from the
Evil to come by Death.*

[REDACTED]

WE are here met this Day
upon a sad Occasion ;
viz. To solemnize the
Funeral of our Dear
Brother deceased, who used to stand and
minister to you in this place, in the
Name of the Lord.

The Text allotted me for this Work
is, In

B

ISA.

ISAIAH LVII. I.

*The righteous perisheth, and no man
layeth it to heart, and merciful
Men are taken away, none consi-
dering that the righteous are taken
away from the Evil to come.*

IN these Words you may Consider
Four Parts,

*First, The Person or Persons here spoken
of by this Evangelical Prophet: And they
are the Merciful and the Righteous;
The Righteous (says he) perisheth, and
Merciful Men are taken away: By Righ-
teous here, the Prophet means such as
are not only morally Righteous, by deal-
ing justly, and doing by others as they
would be done by; but such as are
Evangelically Righteous by a Righteous-
ness imputed and imparted. Persons
may be morally righteous, and yet be
unrighteous; they may by doing justly
be*

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be righteous before Men; and yet not be righteous before God: Some by *Righteous* here would understand good *Josiah*, who is commended both for Justice and Piety, in 2 *Chron.* 34. 3. he is commended for his early Piety; for it is said of him there, *That while he was young he began to seek after the God of David his Father*; and in *Jer.* 22. 15, 16. He is commended for his Justice and Moral Uprightness: He did *Judgment and Justice, and judged rightly the cause of the poor and needy*. But I would rather take *Righteous* here *Collectively* for the whole Body of Saints; thus the Word *Righteous* is often to be understood in Scripture, as *Psal.* 11. 5. *The Lord trieth the righteous*, and *Psal.* 34. 15, and 19. *The Righteous cry and the Lord hears them, and delivers them out of all their Troubles*. The People of God in the general are here meant by *Righteous*, so that the Word *Righteous* in our Text takes in the whole Body of Saints, who are righteous Three Ways: As,

1. *By Imputation*: And so they are all perfectly righteous, and without Spot before God, for the whole Righteousness of Christ, and not a part of it is imputed

B 2

unto

unto them: Every true Believer has on this perfect Robe, and so is made the Righteousness of God in Christ, 2 Cor. 5. 21. You read Rom. 4. 6. of God's imputing of Righteousness to Sinners without Works, which is no other but the Righteousness of Christ, in which (they that are clothed with it) outshine Angels. But,

2. *By a Righteousness imparted in Sanctification*: God never justifies any, but he sanctifies them by his Spirit; his justifying Grace indeed finds them Sinners, but it doth not leave them so; for whom God justifies he sanctifies, and impresses his Image upon their Souls: *Such (says Paul to the Corinthians) were some of you, ye were Idolaters, Adulterers, Covetous, Drunkards, Revilers and Extortioners, but now ye are sanctified, and justified in the Name of the Lord Jesus, and by the Spirit of our God: 1 Cor. 6. 11.* Holiness is not the cause of our Justification before God, but it is always to be found in Persons really justified: Justification and a Righteousness inherent, viz. Sanctification are inseparably united, so that where one is the other is; tho' God justifies Sinners, yet he doth

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not justifie them in their Sins ; but renews them in the Spirit of their Minds, makes them New Creatures. But,

3. *God's People are righteous effectively :* Making Righteousness their Work and Business, it is their Fruit, their Walk, their Work and Trade ; they study Justice and Piety, Justice towards Men, and Piety towards God : Both these are intimated to us in our Text, in the Terms *Righteous* and *Merciful* : The merciful Men are taken away, Men of Kindness and Godliness : (*Margin*) Holiness in Heart and Life cannot be separated : For where the former is, the latter will be : The Life ('tis true) may be reform'd ; where the Heart is not renew'd ; (as in *Simon Magus*) But where the Heart is renew'd, and the Creature sanctified, the Life will indeed be reformed : Such will perfect Holiness in the fear of God, they will walk humbly with God, and make Godliness their Trade ; these are the righteous in the Text, of whom the Prophet speaketh, amongst whom (God grant) we may all be found at last. But,

Secondly, You may here Observe, *What*

As the Prophet speaks here of these Righteous and Pious Men: He tells you, *They perish, and are taken away*: What! the Righteous perish? Lord! who then shall be sav'd? But *perishing* here, is not to be understood of eternal *perishing*; for who then indeed shall be saved, if the righteous perish? what shall the Ungodly and the Sinner do, if they be cast into Hell? Sinners must expect to be damn'd with a Witness: But they cannot, neither shall they utterly perish, *For there is no Condemnation to them that are in Christ, who walk not after the flesh, but after the spirit; Rom. 8. 1.* To *perish* in the Text, signifies, *To be taken away by Death*; for so it is phrased, Merciful Men are taken away, they are smitten with the Arrow of Temporal Death; but the Second Death hath no power over them, *Rev. 2. 11.* The Godly (both Ministers and People) are gathered by Death into their Father's Garner as Wheat, tho' they dye, yet they live even in Death, *John 11. 25.* The Godly Man's perishing is, only a Departure from a Vale of Tears to a Paradise of Joy, and from a Prison to a Palace; to *perish* thus is good perishing, for to be
with

God and Christ, is far better than to be here ; yea, it is best of all; *Phil. 1. 23.* The Godly (to a carnal Eye) seem to perish, but they only live with God and Christ, tho' Death separates them from their Relations, yet not from God. While the Bodies rest in their Graves, their Souls are triumphing in Heaven ; and singing Hallelujahs with the Triumphant Quire above. Death takes them off the Dunghill of this World, and sets them upon the Throne above : It eases them of the Cross, and puts upon them a Crown, and ushers them into the fruition of God, *In whose presence there is fulness of Joy, and at whose right hand there are Rivers of Pleasures for evermore : Psal. 16. 11.* But,

Thirdly, Here you may also observe, *The Reason and End of the Godly's being taken away by Death, and that is to be hid and secur'd from the Evil to come :* The righteous is taken away from the Evil to come ; this is a Resemblance taken from Fruit, that is pluck'd and carried into the House ; or, from Corn that is cut and gather'd into the Barn, when a Storm

is perceiv'd to be at hand ; to prevent
 such Hurt or Damage as might be re-
 ceiv'd thereby. Thus the Godly are taken
 away oftentimes and hous'd from the
 face of Evil : Thus good *Abijah* was
 taken, that he might not see the down-
 fall of his Father's whole Family, and the
 utter Extirpation of his Stock ; 1 *Kings*
 14. 12, 13. Thus good *Josiah* was gather'd
 up and hous'd by Death, that he might
 not see the Evils that God threaten'd
 against *Jerusalem* ; and was resolv'd to
 bring upon them for their sins ; 2 *Kings*
 22. 20. Behold (says God) *I will gather*
thee to thy fathers, and thou shalt be gathered
into thy grave in peace, and thine eyes shall
not see all the evil, which I will bring upon this
place. The taking away of many righte-
 ous, is a fore-running sign of some ge-
 neral Judgment approaching : What Evils
 may now be at the Door, I know not,
 we have Reason to fear, the Lord hath
 a Controversie with us, and that he
 will not long let us go unpunished :
 What is the Meaning of God's housing his
 Ministers so fast, and taking away our
Samuels and *Noahs*, that should stand in
 the Gap and plead for us : Doth not
 this

this presage some evil to be at the Door, may we not fear God hath taken away many of his Eminent Servants of late, that their Eyes might not see the Evils executed upon us, which he hath threatened by them. But,

Fourthly, You may take Notice Of the Stupidity and Senselesness of the Generality of Men that survive: The Godly are taken away, but surviving Men are little affected with it; They lay it not to heart (says the Prophet) neither do they consider it. The Righteous and Merciful Men are taken away, but no Man lay it to heart: None consider, that they are taken from the Evil to come. It is sad, that so many of God's Ministers and People, should be taken away and hous'd by Death, and not God's Hand and End eyed in it by them that survive; Ought we not to Observe God's End and Design in such a Dispensation, and cry out with David, as being affected with it. Help Lord, for the godly man ceaseth, and the faithful fail among the children of men, Psal. 12. 1.

The Words thus opened, offers several Doctrinal Propositions, but I shall

only take Notice of this one, and speak to it. *Viz.*

Doct. That the most pious and gracious, and the most Useful are subject to Death as well as others.

Here I shall prove it to you,

First, *From the Suffrage of Scripture that it is so*: Need I stand to prove this Doctrine, that the most Religious and Useful Men (both in Church and State) are subject to Death, and must dye as well as others: Have we not daily Instances of this, do not we see the Godly dye, as well as the Ungodly. The Righteous and Pious as well as the Unrighteous and Wicked. *Man at his best Estate (in this sense) is altogether Vanity*, Psal. 39. 5. tho' the godly by Christ are secur'd from Eternal Death, yet they are subject to a Bodily Dissolution; Grace doth not exempt us from dying, tho' it secure us from Hell. The Grave is the House appointed for all the living, be they good or bad, Job 30. 23. *I know (saith Job) thou wilt bring me to death, and to the house ap-*

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appointed for all the living : *Job was a perfect and an upright man, one that feared God and eschewed evil, Chap. 1. 8.* and yet he must dye as well as others amongst whom he liv'd. Greatness in Gifts, nor Eminency in Grace and Holiness, will exempt none from a Temporal Dissolution, tho' by Grace we are made like God in Knowledge, Righteousness and true Holiness; yet we are mortal and subject to Death. as well as those that are unsanctified, and unlike God, When Christ says, *Those that believe in him shall not dy* : He doth not mean they shall not dye a Temporal Death, but they shall not dye; in dying, that is, they shall not die eternally, tho' *The Body shall dye because of sin, yet the Spirit shall live because of Righteousness, Rom. 8, 11.* This may comfort us against the fear of Death, who believe in Christ, and under the loss of Relations by Death, tho' they and we do and must dye, yet our Souls shall not dye, but live with Christ in Heaven; and our Mortal Bodies (tho' eaten and devour'd by Worms) shall at the last Day be quicken'd, and raised by his Spirit that dwelleth in us. The Thoughts of Death oftentimes are formidable-

dable to the best of Saints, as they were to good *Hezekiah*, *Isa.* 38. 1, 2. but they need not, for tho' they do and must dye, yet Christ hath taken away the sting of Death from them, so that they may sing in a way of Triumph, *Oh Death! where is thy Sting? Oh Grave! where is thy Victory? Thanks be to God, who giveth us the Victory through our Lord Jesus Christ, 1 Cor.* 15. 55, 57. Death is like a Wasp or Hornet, that hath lost its Sting; so that tho' it deprive Believers of a Natural Life here, yet it cannot hurt them. Is it any hurt to a Man to be fetch'd out of Prison, to a Palace to have his Chains and Fetters knock'd off, and for ever to be set at liberty? Is it any hurt to Believers, to change Earth for Heaven, to lay down the Body of Sin, under which they groan'd? Is it any hurt to them to change an Earthly Society for an Heavenly One, and to be eas'd of the Cross, for ever to wear a Crown; No, No? Well then, Death need not be fear'd but desir'd. For when the Saints are absent from the Body, they are present with the Lord, *2 Cor.* 5. 8. Tho' Believers must dye as well as others; yet upon these Accounts Death is

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is their Gain, *Phil. 1. 21. For me (say^s Paul) to dye is gain: Paul doth not say that he must not dye, But (he says) being in Christ who was his Life, Death would be his Gain: The Scripture doth not say, that the Righteous must not dye as well as others, they only tell us, that The day of their death is better than the day of their birth, Eccles. 7. 1. and that for them to dye is gain: Death is no Respector of Persons, be they great or small, rich or poor, righteous or unrighteous, they must all submit to his Power, and go at his Call. Abraham, Isaac and Jacob, and the most Eminent of Saints, and most Useful both in Church and World, have been overcome and taken away by Death. What man is he that liveth, and shall not see death, is there any that (by their Wit, Policy or Piety) can deliver themselves from the power of the grave? P^sal. 89. 48. There is no man whatever he be, can avoid death or escape the grave: As the oldest dye, so must the youngest; as the weakest and the poorest must dye, so must the strongest and the richest: Kings and Princes must lay down their Crowns and Scepters at the Grave, they must dye as well*

as their poorest Subjects; as the People dye so must their Ministers; *For the Prophets live not for ever*, Zech. 1. 5. Your poor Ministers, let them be never so Eminent, Wise and Useful, must dye as well as you, when they have toil'd a while, and done their Work here allotted them, then they must be gather'd up by Death, and give an Account of their Stewardship, with which they were entrusted here; *Luke 16. 1, 2.* No Place, nor Function, no State, no Condition can exempt any of us from Death. What are become of all the Saints and Servants of God, that have lived before us? What are become of all the Prophets, Apostles and Eminent Ministers, that lived in former Ages in the Church, and were Instruments of doing great good in the World; Are they not all dead? Have they not all drank of this Cup and run this Race, that now our Dear Brother hath drank of, and we ere long must all drink. Hear what *Solomon* says, *Eccles. 8. 8.* *There is no man* (says he) *be he rich or poor, young or old, high or low, holy or unholy, that hath power over the spirit, that is, the Soul to retain the Spirit, neither hath he power*

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in the day of death. What man (says David) is he that liveth, and shall not see death; Can he deliver his Soul from the power of the grave? It is a Negative Question, and it carries in it a Positive Answer; viz. that none can retain their Life when the Serjeant Death comes, Psal. 22. 29. There is (Beloved) no Discharge in that War, as the Deluge of old spar'd nothing, but overflow'd the pleasant Orchards and Gardens, as well as the WilderNESS; and the most fruitful, as well as the most Barren Parts of the Earth; so Death is impartial and spares none, as dyeth the Fool so dyeth the Wise, and as dies the Ungodly so the Godly and Religious: For there is no man living that shall not see Death, or a Change equivalent to it: But the Proof of this is needless, and therefore I shall stand upon it no longer. But proceed to show you,

Secondly, Why the most Godly and Religious, and the most Useful both in Church and State must dye as well as Others.

Answer.

Ansiv. 1. Because there is a Decree gone forth from the Court of Heaven, that all Men must dye be they what they will; *Heb. 9. 27. It is appointed for men once to dye, and after that the Judgment:* Death is the Statute Law of Heaven, and it cannot be revers'd; God hath appointed it, so that the Sentence is irrecoverable, he hath determined Man's Days here, the number of his Months are with him, he hath appointed his Bounds, beyond which he cannot pass, *Job 14. 5. Tho' Death be natural, and the punishment of Sin, yet all Men dye by God's Divine Appointment.* That Negative Question, *Job 7. 1. Is there not an appointed time to man upon Earth;* carries in it a positive Answer, that there is an appointed time for him upon the Earth: As we had a time to be born, so God hath appointed us a time to dye, *Eccles. 3. 2. We let in Death by Sin, and God causeth it to proceed upon us to accomplish his Decree, and to make good the Justice, and Severity of his own Threatning:* He that hath threatned and appointed Death for us, is able to bring about his own Appointment, and as sure

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as God is in Heaven his Appointment shall stand. For there is none can break or alter: The Grave (*Job* tells us) is the *House appointed for the living*, and the living are appointed for that House, *Job* 30. 23. Death came in by one Man's Act, but it proceeds upon him by an Act of God; Man let in Death by breaking a Commandment, but still Death assails, and breaks in upon him by the Command of God: God threatned Death to Man in case of sin, and now appoints Man Death because of sin: *On the day* (says God to *Adam*) *thou eatest thereof thou shalt surely dye*: *Gen.* 2. 17. Here God threaten'd Death in the case of Sin, and after he had sinned, God said to him, and to all his Posterity in him; *Dust thou art, and to dust thou shalt return*: *Gen.* 3. 19. All may now say, Kings, Princes, Ministers and People, Corruption thou art my Mother, Worms ye are my Sisters, Grave thou art my Bed, Sheet thou art my Shroud; Oh! Earth thou art my Cover, and Grass thou art my Carpet. But,

2. Because there is some Sin and Corruption, yet remaining in the best; tho'

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we

we have amongst us Real Saints, yet we have not perfect Ones, *that is*, such as are without any sin; tho' Believers live not in sin. (*For how can they that are dead to sin, live any longer therein*; Rom. 6. 2.) yet Sin lives in them, and will do 'till they dye; tho' the power of Sin be destroyed in the Souls of Christians, yet the presence of it still remains. They find, *When they would do good evil was present with them*, Rom. 7. 21. *There is not a just man that doeth good and sinneth not*; nay, there is not a good man that sinneth not in his doing, Eccles. 7. 20. *Nemo sine peccato est, No Man is without sin*; no, not the best of Men: There was never but one sinless Man upon Earth since the Fall, and he was more than a Man: So that the Righteous must dye as well as the Unrighteous, because there is Sin yet in them: Sin and Death came into the World together, and wherever Sin hath but a Being, there Death will have a Footing; so that tho' the Righteous live not in Sin, yet because Sin lives in them they do and must dye: Death is the Fruit of Sin and the Wages of it, Rom. 6. 23. *As by one man sin entred into the World,*

World, so by one sin (*viz.* Eating of the forbidden Fruit) death came into the world; Had we not known Sin we had not known Death, but because of Sin we do and must dye! For death hath passed upon all men, and will still pass upon them, because all have sinned, Rom. 5. 12. Tho' we have no Account of the Deaths of *Enoch*, nor *Elijah*, yet (if they did not dye) they passed through a Change equivalent to it; as they shall do, that shall be found alive at the Coming of Christ; 1 Cor. 15. 52. We may take up a just Complaint against Sin, and cry out, O Sin, Sin, Sin! thou hast meritoriously made all the Families of the World subject to Death: 'Tis thou O Sin! by thy just deserts, that have caused all the Funerals, that have ever been in World: Had'st thou never been we had never dy'd, so that we must dye, the Righteous as the Wicked, because all have sinned. But,

3. Because this is suitable to their present State and Condition here; tho' the Saints are taken into God's Family, and are no more in that sense Strangers and Foreigners, but Fellow-Citizens, and of the

Household of God, *Eph. 2. 19.*) yet they are Strangers and Pilgrims here, *I am a stranger* (says David) *in the Earth. Hide not thy Commandments from me, Psal. 119. 19.* Peter useth this as an Argument with the Saints to abstain from fleshly Lust, because they are here but Strangers, and Pilgrims, *1 Pet. 2. 11.* This World is not the Saints Home, they have no continuing City here but seek one to come, *Heb. 13. 14.* We are all of us but Pilgrims and Travellers here at best, this is not our Country, nor Place of Eternal Abode: But we are hastening to a Country on the other side the Grave, God hath appointed another Country for the Eternal Abode of his Children, and he hath appointed death as the way and inlet to it; Death is between the Heavenly Country and Believers; so that they must pass thorow that, before they can be at home, *And present with the Lord, 2 Cor. 5. 6.* As *Israel* of old could not get to *Canaan* but thro' the *Red-sea*, *1 Cor. 10. 1.* no more can the Righteous get to their Journey's End, and arrive at Heaven but by Death. You know when the Prison walls are broken down,

then

then they who were kept in fetters there may go forth, so when the Body is dissolved and broken down by Death, then the Soul goes forth to God that gave it, and is no longer kept prisoner. *Eccles. 12. 7.* Death is the last Stile Believers have to go over, and then they are in Glory, and this they must go over to get home to their Fathers House; for while the Saints are in this their Earthly House, they are at a distance from their true Home, which is Heaven, and from the vision and fruition of God, which is only fully and clearly to be had there.

Quest. But you'l say, hath not Christ dyed for Believers, and by the once offering up of himself fully satisfied divine Justice for all their Sins; how then is it that they do and must dye as well as others: can God be just in bringing Death upon them for whose Offences he hath received full satisfaction from the hand of their surety. To this I Answer.

1. Tho' Believers do and must dye as well as others, yet Death to them is not an evil, for the curse is taken away; that
C 3 which

which was once a Curse is now turned into a Blessing to the People of God. Death like *Moses's* Serpent may make them affraid at first sight, as that did him, *Exod. 4. 3, 4.* But it cannot do them any hurt; tho' it be like a Serpent, yet it hath lost its sting; Christ hath unstung it for his Members, so that tho' it may hiss yet it cannot hurt them; nothing makes Death terrible to an ungodly Man but its Sting, which is Sin. *The Sting of Death* (Paul says) *is Sin.* But that is taken away from the Believers by *Jesus Christ.* Believers are victorious over Death by *Jesus Christ* their Head and Captain; so, that tho' it dissolves the union between the Bodies and Souls, yet it cannot hurt them, *For it cannot seperate them from Christ, nor from the Love of God which is in Christ Jesus, Rom. 8. 38, 39. I am perswaded (says Paul) that neither Death, nor Life, nor any other Creature is able, or shall be able to seperate us from the Love of God which is in Christ Jesus our Lord.* Death is put into the Christians Inventory, and so is theirs, Death is yours (says Paul) *1 Cor. 3. 21, 22.* it is for your good, for your health, joy and salvation. Tho' Death

Death be an Enemy, yet next to *Christ* it is one of a Believers best Friends, for to them it is an outlet from Sin and Misery, and an inlet to Happiness and Glory. Death indeed is call'd *the King of Terrors*, *Job* 18. 14. But it can do a Child of God no hurt, and therefore they need not fear it. Death is part of the Saints jointure, so that it is not a Curse, but a Blessing to them; by it they are deliver'd from the prison of the Flesh, the floods of Misery, and the deceits both of Word and Devil: yea, by it they are brought to a Kingdom and Crown of Glory, and to the fruition of eternal Rest and Felicity, with God and the Spirits of just Men made perfect. Death only meddles with the Saints Dust, and pulls off the rags of Mortality, and gives them change of Rayment; all the hurt it doth them, is to ferry them over to the Land of Rest; and put them into a better condition: the Day of a Believers Death, is the Birth-Day of the Heavenly Life, it is their Ascension Day to Glory; that Day Death takes hold of the Body, and dissolves the natural Union between it and the Soul; the immortal part leaves the Body, and flies to God that gave it,

and to Christ that redeem'd it ; so that Day Believers Dye they are with him in Paradise.

But, 2. God hath ordained and appointed Death to be the destruction of Sin in his People, tho' the guilt of Sin be removed by the Blood of Christ, and the power of it be subdued (by Grace) in the hearts of Believers, yet the presence of it doth and will remain till death parts them. *Sampson* could not get rid of the *Philistines* till he Dyed, so God's People will never get rid of the presence of Sin till they are Dead ; when they Dye their Sin, like the *Philistines*, will Dye with them and never trouble nor Plague them more. As *David* cut off *Goliath's* Head with his own Sword, 1 *Sam.* 17. 51. So God will utterly destroy Sin in his Children by Death, which is held as a Sword in Sins hand. That which is the Sting of Death, God will destroy and utterly ruin by Death. Sin is and will be in the best of Saints while here in the Body, therefore they must dye, that the Body of Sin may be destroy'd. Death is the outlet to Sin, which is the Saints plague and burthen here ; where Grace makes a Combat, Death shall and will

will make a Conquest: They that now cry out of Sin, and say as *David*, in the trouble of their Souls, *Wo is me that I dwell in Mesek and sojourn in the Tents of Kedar, Psal. 120. 5.* Shall er'e long be freed by Death from it never to be troubled with it more; as Sin was the Midwife that brought Death into the World, so Death shall and will be the Grave to bury Sin in; here's the happiness of true Believers by Death, they are not taken away in their Sins, but from their Sins. The Wicked are driven and hurried out of the World in their Sins unpardoned and unrepented of, *Prov. 14. 32.* But the Righteous at Death are freed and taken away from all Sin. That Day they Dye the old Serpent Dyes, and all their Sins Dyes and are destroy'd, they shall never be proud more, nor passionate more, nor grieve the Spirit of God more, for the Death of the Body shall and will quite destroy the Body of Sin and Death. Death to Believers is the destruction of Sin and of all the Enemies of their Salvation: So that they have Freedom from all Evil, tho' not from the necessity of dying: And herein is the wonderful Power

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Wisdom and goodness of God seen; even in changing the Nature of Death, and making it, to his People so useful that is in its self, and Nature so hurtful; but thus much shall suffice for the Doctrinal Part, I shall Now, *Thirdly*, Apply what hath been said in two or three Uses.

I. Use. By way of Information, or Inference; in three Things.

I. Infer. That the Righteous do, and must dye as well as others; yet they do not dye as others: There is a vast difference between the Righteous and the Unrighteous in their Death; which appears in two Things:

The Righteous Man dyes in peace, *But there is no peace*, (saith my God) to the wicked. It is said in the 2^d. Verse, that the Upright Man shall enter into peace, his end shall be crowned with peace; tho he has had little else but Troubles, or Trials in his Life time; tho he hath been like a ship, tossed about with the Tempestuous Waves of this World; yet when he dyes he shall go in peace, and be crowned with it; Psal 87. 37.

Mark the perfect man and behold the upright

for the end of that man is peace, But it is not so with the Unrighteous, for the Transgressors shall be destroyed together, the end of the wicked shall be cut off, as the Righteous Man is honourable while he lives so he is happy when he dyes, for his *End is peace*. The Word *peace* incircles all Blessedness in it: The righteous are happy in their death, for, (1.) They have peace with God, and are reconciled to him through the Blood of the Covenant: God says to them, *Be of good Cheer, your sins are forgiven you*, Mat. 9. 2. I am reconciled to you, and have nothing against you: *Mine anger is turned away from you, therefore I will heal yon backslidings, and love you freely*: This is the only Privilege of the Righteous in Life and Death, for *God is angry with the wicked every day*, Psal. 7. 11. But,

2. The Righteous have peace of Conscience, which flows from peace with God; and let me tell you, this is worth more than a World: In a dying hour, his End must needs be happy and in peace, that hath a smiling God and a smiling Conscience; when he comes to dye: John tells us, *That he who believes hath the witness*

ness in himself; 1 John 5. 10. His Conscience speaks peace to him from the Spirit's Testimony, and is the Rejoycing of his Soul when he comes to die: This is our Rejoycing (says Paul) *the Testimony of a good Conscience*, 2 Cor. 1. 12. This was our deceased Brother's Comfort, and Rejoycing on his Death-bed; as he declar'd to us, a Good Conscience (says one) is a Paradise, and the Foretast of Heaven: He that dies with peace of Conscience, flowing from Peace and Reconciliation with God, flies to Heaven as *Noah's Dove* to the Ark, with the Olive branch of Peace in his Mouth, he dies in peace and he enters into peace; but it is not thus with the Wicked: He lives in a calm but dies in a storm, *Torments take hold on him as Waters*, a Tempest stealeth him away in the night, Job 27. 20. *And as a storm hurleth him out of his place*: I say to every ungodly Sinner here this day as *Abner* said to *Joab*, *Knowest thou, not, that it will be bitterness in the latter end*: Oh! do not deceive and flatter your Souls into Hell, with Fancies and Dreams of doing well hereafter. For it is the righteous only that shall enter into peace, when they

they dye who have walk'd uprightly with God while they liv'd.

Object. But you'll say, *Do not we see the worst of Men as you reckon them go quietly out of the World; they dye like Lambs, and therefore they must be happy in their death?*

Answ. 1. Know this, that the seeming peace which wicked Men have in their Death, is not from the Knowledge of their Happiness in and by Christ. But from the Ignorance of their States and Danger, *While the strong man keeps the house* (our Lord says) *the goods are in peace*; Luke 11. 21. This peace is not a good peace, a peace flowing from the Knowledge of God reconciled through Christ, but it is a wicked and false peace flowing from the Ignorance, that is in the hearts of Sinners of their State and Danger. *Haman* that wicked Wretch, who plotted against *Mordecai's* Life, went merrily to the Banquet, but he little thought what a second Course was to be served in; that he himself must be hang'd upon the same Gallows, which he had prepar'd for good *Mordecai*; had he known this, it would have cool'd his Courage, and marr'd his Mirth.

Mirth. Sinners dream of doing well hereafter, and cry peace, peace to them selves, not knowing the danger they are in, and the Wrath that is prepared for them, they cry peace, and (from their Ignorance) promise themselves happiness, when sudden destruction is at hand. But,

2. Know this, that tho' wicked Men may dye in a Lethargy; (Conscience being lulled a sleep) yet they dye not in peace: Wicked Men may dye quietly, because, Conscience may be then like a Lion asleep; it may be stuped and fear'd, and so the person be still, but they dye not in peace as the Righteous do. *Nabal* (says one) died quietly, 1 Sam. 25. 37. but he were a fool indeed, and out of his wits, that would wish his Soul with *Nabal's*. The rich Man died quietly, but in hell he *lift up his eyes, being in torment*, Luke 16. 21. tho' Conscience be asleep, and the sinner for a while be quiet; yet it will awake sooner or later, here or hereafter, and roar upon him, and continually gnaw him as a worm. But,

3. Know this, that all Sinners do not dye thus quietly, and like Lambs, some dye with convulsion fits of Conscience; horror and terror seizeth them, so that
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when they are at their Lives end they are at their Wits end ; their Soul is melted, because of trouble, they reel to and fro, and Stagger like a drunken Man, and are at their wits end, Psalm 107. 27. all their hopes of heaven are swallowed up, and cut off, and their Conscience like a fierce Lion, roareth upon them ; so that they dye in a Storm, how many have wished when they have come to dye ; they were Dogs, and Toads, how many have cursed the day that they were born in, and wished they had never seen the light of Sun, Moon, or Stars ; oh the Horror that some have dyed in, had you been by their Bed-side, to have seen their pale countenances, and their Trembling Lips, to have heard their dreadfull cries, and heart-aking complaints ; it would have made you a trembl'd and quak'd : I have read of one, when he came to dye was so filled with horror that he cried out in the agony of his Soul, *I am so sick that I cannot Live, and so sinfull that I cannot dye*, so that all wicked men do not dye in peace : But,

4 Know this, that Men may dye in presumption, which is far from dying in peace ; wicked Men fancy themselves in a good con-

Condition, and hope all is well, when they are in the Gall of Bitterness, and so they dye in a fancy, but not in Peace. The Serenity that such seem to have when they dye, is but security, and presumption; always, remember this, and retain it as a great Truth; He that lives graceless and Christless, dies peaceless; for *There is no peace* (saith God) *to the wicked,* Isa. 57. 20, 21. But,

2. Death to the Righteous is the ending of their Troubles, but to the wicked it is the beginning of their Sorrows and Miseries: When the Godly die, all their Troubles die; as they'll never sin more, so they'll never be afflicted more, all Tears at Death are wip'd away from their Eyes, and they have a Writ of Ease from all their Sins and Sorrows; *Rev. 21. 4.* But it is not thus with the Unrighteous, for Death begins their Miseries, which shall never have an end; it entangles them in that Snare, whence there is no escaping, and brings them to those Burnings where there is no quenching, *Luke 16. 24.* it carries them to that fire which is everlasting, and casts them into that Lake, from whence there is no out-going,

going, *Rev. 21. 8.* This is, and will be the portion of all that die out of Christ, for what a *Man sows that shall he reap,* *Gal. 6. 7.* The pleasures of Sin here, are but for a season, they are but a span long: *The triumphing of the wicked is short, and the joy of the Hypocrite is but for a moment;* *Job 20. 5.* as the Afflictions of the Righteous here, are but for a moment, so the Triumphs and Pleasures of the Wicked are the same; one Hours Torment and Misery in Hell, will swallow up the Pleasures of a thousand Years in sin here: Oh! Let sinners this day be warned to leave their sins and fly to Christ: *Remembering that for all these things God will bring them into Judgment,* *Eccles. 11. 9.* It will not be long ere Death surprize you and arraign you at the Bar of God's Tribunal, and if graceless, then you will be cast into that place, where there is Sorrow without Joy, Pain without Ease, Misery without Mercy, and all without End. But,

II. *Infer. Death to the Righteous is a sweet Mercy, and a great Kindness to them:* It is Solomon's Aphorism, *That the Day of the Death is better than the Day of the Birth,* *Eccles. 7. 1.* And it is Paul's Conclusion,
D That

That to depart and be with Christ, is best of all, Philip. 1. 23. We read, Rev. 14. 13. that *blessed are the dead that die in the Lord*: So that tho' the Righteous do, and must die, yet Death is a Kindness and Mercy to them; which appears in Four things:

1. *By Death, they are freed from Sin*: When the Saints have done living here, they'll have done sinning; for Sin expires with this Life: Sin shall no longer cleave to them, neither shall they have any Inclinations or Temptations to it. Sin now is in the best of Saints, and let them be never so watchful and careful, they cannot live without sinning; but at Death, Sin and they'll for ever part, they'll never be pester'd nor troubled with it more. Oh, what a Mercy will Death be to the Saints in this Respect! The Fetters and Chains of Sin by it will be knock'd off, and they never perplex'd with a vain Thought more; they'll be made Perfect at Death, and be like the Angels, without Sin: Death will place them in such a happy State and Air, where the Vapours of Sin do not rise, and where they will be for ever without the least Spot or Wrinkle.

But,

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But, 2dly, *The Righteous at Death are freed from all Temptations*: Tho' the Devil be a conquer'd Enemy, yet he is a restless one; he will not let the Saints alone, but will be troubling the Waters of their Peace and Joy; rather than they shall go untempted, he'll crave leave to tempt them, *Luke 22. 31.* But by Death Believers will be set beyond his Gun-shot; they shall never be vex'd with this red Dragon and old Serpent no more; there was a Tempter in Paradise, but there shall be none in Heaven. When Death hath shot his Dart, then Satan must have done shooting his fiery Darts. A Believer by Grace is put out of the Devil's Possession, but it is only Death that frees him from his Temptations. Are you now tempted and buffeted by Satan, wait, Christians, a little while, and Death will set you beyond his Reach: But,

3dly, *The Righteous by Death are taken away from pressing Miseries*, from the Evil to come. As Believers at Death are taken away from present Miseries, so also from future Evils. They are said in my Text to be taken away from the Evil to come, or from the Face of Evil. This is no final

Privilege to be hous'd before the threatned Deluge of Evil comes. When God was resoly'd to punish the House of *Iero-boam* for the Wickedness that was in it, before he brought the threatned Evil upon it, he took away his Son *Abijah*, that he might not see the Evil ensuing, 1 Kings 14. 12, 13.

But, 4thly, *The Righteous at Death are brought to the full Enjoyment and Fruition of all Good*: As they are freed by it from all Evil, so they are possess'd by it of all the Good they can want or desire. Death not only wipes all Tears from their Eyes, but ushers them into Glory, and brings them to the full Enjoyment of God, the *Summum Bonum*, the Chiefest Good. At Death the Saints enter into the Joy of their Lord, and are made as rich and happy as Heaven can make them. The Gains of a Believer by Death are great: He can count his Losses for Christ here, but he cannot tell how great his Gains are at Death. The Reward of Glory which Believers are possess'd of at Death do not only exceed our Thoughts and Expressions, but our Faith too: So that Death is a great Mercy to the Saints.

But

But, III. I infer, That since we must all die, and lie in the cold Grave, we should all learn, even the Saints themselves, not to set our Hearts upon Things below : We are but Strangers and Sojourners here upon the Earth, and therefore we should learn to live and walk like such : We are here but Tenants at will, and that not at our own Wills, but at God's Will. Our Life and Time is in his Hand, and at his Dispose. Some live here as if they were never to die ; but let us all learn to live as those that know they must die, but when we know not : *We have no continuing City here*, let us seek one to come ; let us seek and desire that City and Country above, *whose Builder and Maker is the Lord*, 2 Cor. 5. 1, 2. What God said to *Baruch* of old, he says to us all, to live like Strangers here, and not set our Hearts upon the World. Behold (says God) *that which I have built, I will break down ; and that which I have planted, I will pluck up, even the whole Land : And seekest thou great things for thy self ? seek them not, saith the Lord ;* Jer. 45. 4, 8. God will work great Changes in the World, and over-

turn the Hopes of those that place their Happiness in the Creature: Therefore we must seek the things that are above, and lay up for our selves Treasure in Heaven, *Matth. 6. 20.* This World is not our Home, therefore we are exhorted to arise and depart, for this is not our Rest, *Micah 2. 10.* As our Lord said to his Disciples, concerning Judas, *Arise, (says he,) let us be going: Behold, he is at hand, that doth betray me, Matth. 26. 46.* so say I to you all this Day, concerning Death, Arise, let us go hence, let us take our Hearts from these things here below, for behold Death which taketh our Life from us is at hand: Oh, seek not Peace, Fullness, and Felicity here; set not your Eyes and Hearts upon that which is not; and upon that which will not avail you in the Hour of Death, nor in the Day of Wrath; *Prov. 11. 4. Labour not for the Meat that perisheth, but for that which endureth to everlasting Life, which the Son of Man can give unto you, John 6. 27.* As the Angel said to the Women, concerning our Saviour, *He is risen, he is not here, Why seek ye the Living among the Dead, Luke 24. 4, 5.* so say I of the things of
this

this World, why seek ye them here below, and not those that are above? The things wherein your Happiness and Felicity lies are above, they are not here below: Your God, your Christ, your Crown, your Heaven, and your Home, are above; *Why seek ye then the Living among the Dead?* Let your Hearts be above, where your Treasure is, *Matth. 6. 21.*

II. Use of Exhortation to Two things.

I. *Must we all die:* The Good and Bad. Can none deliver his Soul from the Power of the Grave? Then be exhorted, every one of you this Day, to see you are in a Readiness for Death when it comes. *Be ye (says Christ) also ready, Matth. 24. 44.* There is an habitual and an actual Readiness for Death: Oh, see that you are new Creatures, and that Christ is formed in your Souls, that when you come to die, you may all be ready, and have nothing else to do but to die: They are blessed Souls, and will be happy in Death, whose Lamps are prepared, and whose Hearts are fill'd with the Oil of saving Grace.

Grace. Oh, see that you are prepared for your Change by Death ! We must all die, and not live : Therefore be serious and diligent in preparing for it.

Motives.

1. Consider, *That it is of the Lord's Mercies that you are not yet consumed, but but have Life and Breath yet continued to you.* Many are dead and gone, and sent to the Grave since you were born, and yet you are alive ; yea, there be many now dead that have not had half the Days allotted them here that some of you have had : Oh, look upon this as a Mercy, that your Lives are continued to you which were forfeited by Sin long before you were born ! When you came into the World the Sentence of Death was upon you, and God had been just if he had cut you off long ago in your Sins, and sent you to Hell ; but you are yet spared, that you may repent, and get an interest in Jesus Christ.

2. Consider, *That now is your Time to make Provision for your Souls :* Oh give all Diligence to make your Calling and Election

ction sure. Work while it is Day, before the Night of Death comes wherein no Man can work, *John 9. 4. Whatsoever your Hands findeth to do, do it with all your might, for in the Grave there is no Work, Knowledge, nor Device, whither we are all a going, Eccles. 9. 10. Now is the accepted Time, now is the Day of Salvation: Christ is now preach'd to you, and Pardon, Peace, Life, and Salvation, is offered to you in his Name. Oh, let not this Time slip nor pass away, without serious Thoughts of God, and the things of your Souls: Look to Christ now, and cry to Heaven for Grace and Mercy, and for an Interest, before you go hence and be no more seen.*
But,

2dly, Consider, *That the Eternal Good, and Welfare of your Souls calls for this, To consider and prepare for Death: You have all precious and immortal Souls, that must be happy or miserable to all Eternity, And will you neglect these, and not take care to secure the Salvation of them? What will you not be concerned for your Souls, that are worth more than a World? Will you take care, rise up early, and sit up late, to get Bread and Cloaths for your*

your Body? And will you take no care to get Grace for your Souls? Will you take care to lay up Riches for your selves, and Children, and not mind to lay up in store a good Foundation against the Time to come? Will you toil to lay up Treasures on the Earth, and not take care to lay up for your selves Treasure in Heaven, that will abide with you for ever? Oh, mind your Souls, and let them not be disregarded; a little while, and God will call for them by Death, and what think you will become of them, if at Death you be found out of Christ? Death will not stay for you, when it comes, neither will it be bribed. I have read of one, that when she drew near to her End, she cried out to be spared one Quarter of a Year, and if that would not be granted, to be spared but for a Month; but when that could not be granted, she desired but one Week, to make Provision for her Soul; but she could not obtain it, die she did; for greedy Death would have no Denial. I have read of another, That when he had heard he must die, said, in a way of murmuring, *What, will not Death be hired?* (says he,) *Will Money do nothing? Must I die,* that

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that have such great Riches? If (says he) the whole Realm could save my Life, either by Policy I can get it, or by my Riches I can buy it. But all this would not do, he must go along with Death, and submit to his Stroak. Oh, what a sad Sight is it, to see a Christless Soul a dying! To see Death sit upon his quivering Lips, and he not prepared for it! What a sad Sight is it to see the trembling Soul dragg'd out of the Body, with all its Blood and Filth upon it! For the Lord's sake look to your Souls, and see that they be interested in Christ, and his Righteousness, and then all is and will be well to Eternity: For he that believeth in Christ, shall not come in to Condemnation, John 5. 24.

But, 2dly Be exhorted to lay to Heart the Death of the Righteous, especially the Death of Ministers: God hath hous'd many of his Servants, now of late, and shall we not lay it to Heart? The Loss is great that is sustain'd by the Death of such, and therefore it ought to be consider'd and laid to Heart.

1st. Consider, That their taking away is a fearful Prediction of ensuing Evils: When

God

God takes away so many faithful Ones, both Ministers and People; what may we expect and look for? Oh, how many able and godly Preachers, and others, have been taken away from us in a short space! The Number both of Ministers, and many Pious Christians that we have lost within this little while, may make us fear some approaching Evil is at hand. When *Noah* entred into the Ark, then the Deluge came upon the old World, *Gen. 7. 12.* When *Lot* went out of *Sodom*, then Fire came from Heaven and destroyed it, *Gen. 19. 24.* So when the Godly dies so fast, its a sad Symptom of approaching Judgments. Oh, then lay it to Heart, and consider, that they are taken away from the Evil to come. But,

2dly, Consider, *That the Saints and Ministers are great Blessings where they dwell:* The Nation, Place, and City, are blessed where they live; they draw the Love and Favour of God to the Place and Town where they are. God sometimes spare the Wicked, as the Husbandman the Tares for the Wheat growing with them, *Matth. 13. 30.* I may say to you of
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the Righteous and Godly Ministers, as *Paul* said to the Centurion and the Soldiers of the Ship, *Except these abide in the Ship, ye cannot be saved*, Acts 27. 31. So unless these abide amongst us, we cannot be in Safety; we shall be exposed to many Miseries: It is they which stand in the Gap for us, and engage the Favour of God to a sinful People, as the Prophet *Elisha* said to *Jehoram*, *Were it not for good Jehosaphat, I would not look towards thee, nor see thee*, 2 Kings 3. 14. So certainly were it not for the Righteous and Merciful, the Lord would not look towards us in Mercy as he does; it is for their Sakes that Judgments are kept off from a sinful Nation and People. Till *Lot* was gone out of *Sodom*, Fire and Brimstone could not come upon that sinful Place: *Hast thee* (says God) *get thee out of this Place? For I cannot do any thing till thou art gone*, Gen. 19. 22. Some look upon the Saints as the Off-scouring of the World, and not fit to live, being (as they say) the Troublers of the Peace, &c. But let such know, that it is for their sakes that this City and Nation is spared to this Day: Were but the Godly out of it,

God

God would soon set it in Flames about your Ears ; they are our Safeguard, for their sakes we are spared and bless'd. As *Laban's* Family was blessed for *Jacob's* sake, so is this Nation and City for the Sake of the Pious and Godly that are in it ; therefore the taking away should be laid to Heart. *Nabal's* Servants said of *David* and his Men, 1 Sam. 25. 15, 16. *The Men were very good unto us, and we were not hurt, neither missed we any thing as long as we were conversant with them. When we were in the Field, they were a Wall unto us both by Day and by Night.* So may every Kingdom, Town ; City, and Family, say of the Righteous, They have been very good unto us, and we have had no hurt, while we have been conversant with them : They have been a Wall unto us, both by Day and by Night. *Origen* us'd to say, That one Holy Man can do more by praying for the Safety of a People and Place, than innumerable Sinners can do in fighting. Surely then the Loss of such is to be taken notice of, and bewailed. But,

3dly, Consider, That when Saints and Ministers are removed and taken away, then
Reli-

Religion and Piety faileth: Who are the Upholders of Religion amongst us, but the Godly? If they were gone, we should become like a People without a Covenant, and without God, and Christ in the World: The more of these die, the more Religion and Piety faileth among us. There is a great Decay of Piety among us, is not this one Cause of it, The Removal of so many Pious Ministers and People from among us within these few Years? Help, Lord, for the Godly, and Godliness too, faileth among the Children of Men, *Psalms* 12. 1, 2. What! is the Power of Godliness gone? And is Piety foiled amongst us, and that from the Righteous being taken away? Oh, let us lay it to Heart, and say, Lord, *stop thy Hand.* It is the Godly that keeps alive Religion, by their good Instructions, Wisdom, and blameless Walking. Therefore their Removal should be lay'd to Heart, because Religion in some measure dies with them. They are the *Salt of the Earth*, and the *Lights of the World*. And what can there be but Unfavouritess, and Darkeness in it, when they are taken away? I must say of the Righteous and Godly,

Godly, in regard of this Nation and City; as the Prophet, Isa. 1. 9. *Except the Lord had left unto us a very small Remnant, we should have been as Sodom, and we should have been as Gomorah*: It is the Righteous, by Piety in the midst of us; and by their Holy and exemplary Conversations, that have kept us from being destroyed as those Cities. Therefore when they are taken away, their Death should be laid to Heart: Oh! Let us lay to Heart, and bewail the loss of those Ministers and pious Christians, that have been taken away lately from us; here is great cause for it. For,

1. The Church have lost thereby:
2. The places where they liv'd, have lost (as it were) so many Walls and Pillers of Security and Safety: The Righteous are the interest of the Nation, Town, or City, where they dwell; they are the Walls and safeguards of it.
3. We lose there Prayers which are as Buckets, (as one calls them) to bring us much Water out of the Wells of Salvation:
4. We lose their wholesome Counsels and Instruction, which are as a shining Light, and as a Comfortable guide to us

in the way: All which I think, are great cause of Sorrow and Lamentation. But,

III *U S E.* A Word of *Counsel*:

(1.) To the *Widow* and *Relations*: And,

(2.) To the *Church*, over whom our dear Brother deceased was Over-seer.

(1.) To the *Widow* and *Relations*: I have a few things to leave with you by way of *Counsel*.

1. Consider, *Tho' Death part us for a time, it will not be long but we shall see one another again*: We did not come into the World together, and we cannot go out of it together; but we shall e're long meet where we shall never part more: Here the nearest and dearest Friends do and must part, Death makes a Separation, but 'tis but for a time. Oh! Remember what a glorious Meeting you will have e'er long with your godly Relations, with Christ in the Air, *Them that sleep in Jesus will he bring with him*, when he comes the 2^d. time without Sin unto Salvation: Therefore, Mourn not as those without Hope, but rejoice in this, that e're long you shall have a glorious Meeting again; *1 Thes. 4. 12, 13.*

2. Consider, *That God is righteous in this dispensation, and therefore charge him not foolishly* : Remember Death hath not met your near Relation, without a Commission from God ; therefore be dumb and silent because he hath done it : *I was dumb* (says David) *and opened not my mouth, because thou didst it,* Psal. 39. 9. when God had taken away Aaron's two Sons, (tho' in away of judgment, for their offering up strange fire) yet he held his peace because the Lord had done it, who will be *Sanctified in them, that come nigh unto him, and before all people will be glorified,* Lev. 10. 2, 3. But,

3. *Prepare to follow him who is gone but a little before you* : He was likely within some Months to have lived many Years, but he is gone and cut off in the noon time of his Age : Alas ! our time here is uncertain, I, and You his Relations know not, but that in a very few days we may follow after : To be sure it will not be long, but Death will knock at our Doors, and blessed are you if then found ready to go, when Death calls for you ; weep not for him but for your selves, and prepare to shoot that Gulph, which he hath now shot ; a little while and you and I must go : For
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what man is he that liveth and, shall not see death: Blessed are the dead that dye in the Lord. Oh! see that you may dye in him, interested in his Person and Righteousness. But,

(2.) A Word by way of *Counsel* to you, the Church; over whom our dear Brother deceased was Overseer, In Four Things.

1. *Be still and quiet under this dispensation of Providence*: It may be some of you may be crying out, What shall we do? what shall now become of us? Oh! stand still and see the Salvation of God: Labour for a quiet frame of Spirit, remembering it is the Lord's Hand upon you; this Stroke is of God, who doth all things in Righteousness, 'tis what he has done, therefore be still and know that he is God, *Psal. 46.*
10. But,

2. Consider, *That tho' you are left at present, as sheep without a Shepherd, and your loss be great you have sustained, yet God is able to repair it, and make it up to you*: He hath promis'd to give his People Shepherds and Pastors, Men according to his own Heart, *Jer. 3. 15.* and you know not what God may do for you: Therefore, let it be your Care to wait upon God, to look and cry un-

to him, who is the Lord of the Harvest, to send you such a Man, as may preach unto you Jesus Christ, and feed you with wholesome Food; keep close together, quit not the cause of Christ and his Gospel, which you have espoused; Say not the Lord hath forsaken you, but wait patiently in the way of your Duty, to see what he will do for you. But,

3. Consider. *He who is the great Shepherd of the Sheep never dies: He once was dead, but now he is alive, and lives for evermore; Rev. 1. 18.* 'Tis true, your Father and Pastor is dead, he will never preach to you more; but Christ lives still to take care of and for you: Surely he that died for the Sheep, (I mean you his Members) will take care of you: He will feed and preserve you from all Dangers: It is said of Christ, that *He shall feed his flock like a shepherd, he shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with young, Isa. 40. 11.* You in this Church (as it were) are but Lambs, but remember Christ will take care of you, he doth not only take care to feed his Sheep, but also, that his Lambs may be fed; *Feed my*

my Lambs, (says Christ) as well as *my Sheep*, John 21. 15. But,

4. *Look well to your Choice*: Take the Holy Ghost's Advice, 1 Tim. 5. 22. *Lay hands suddenly on no man*: See that him whom you shall choose, be found in the Faith, and one of good Repute amongst Men: Let Judgment rule in your Choice and not foolish Affection, seek the Lord earnestly about it, and pray that you may have a Man after God's own heart, one that may revive and carry on the Cause of Christ amongst you, and may be Instrumental of adding to this Church, which was gathered by him now deceased: The Lord direct and counsel you, and build you up in your most Holy Faith, and keep you stedfast in that wholesom Doctrine which you have been taught: But thus much shall suffice by way of Advice to you.

I shall now Close all, with a few words about our dear Brother departed: It is not my way indeed to praise the Dead, the Person deceased was known to most of you I suppose:

He was a Man of good Natural Parts, which is known to many that have talked and conversed with him : There has been many things laid to his charge by some, but he declared upon his dying Bed, that he could appeal to God, and a good Conscience in those maters, wherein he was charg'd with gross sins : He told me, *He was going to his God and my God, to his Father and my Father* : And also told me, *He Had by Faith laid hold on a sure Foundation, the Lord Jesus Christ, and by it saw that Glory which he was going to* : He said also, *He should go swimming to Heaven in the Cleansing Fountain and Streams of the Blood of Jesus* : Being concerned for his Family, he was satisfied with this, that *God was an Everlasting Father who dies not* : I instanced to him the words of good David the Day before he died, *When my flesh and my heart fail, thou art the strength of my heart and my portion forever*, Psal. 73. 26. and I said, I hope dear Brother Keach, you thro' Grace can say thus, he being speechless and could not speak to me, he lifted up his hand immediately to Heaven, to satisfy me and them that were about him, that thro' Grace he could say so : He resolved to rest and rely upon Christ

Christ, and his Righteousness alone for Life and Salvation ; that Jesus he had preached to others, he trusted alone in for Justification and Eternal Life : How instrumental he was in bringing Souls to Christ, I need not mention : Here's many in this place can call him Father, and bless God that ever they saw his Face or heard his Voice : He preach'd the Gospel in Forreign Parts with great Success, and was instrumental of planting two Churches there, and gathering one here : But now he's gone, his work here is done, he'll never preach more, nor we shall never hear him more. He hath preach'd in this Pulpit to the Conviction of some, and to the Comfort of many : But now he's gone, he's gone, we shall see his Face here no more ; nor hear that lovely Voice of his no more : Oh Death ! what hast thou done ? to cut off such an one who hath often warm'd our Hearts, and charm'd our Ears, and fed our Souls with wholesome Food : What ! must we see his Face no more, nor hear his sweet, heart-affecting Voice no more ? What ! Death hast, thou depriv'd us of his Company ? Must we enjoy him no more here ? Well Death, thou hast done thy worst, he hath overcome

thee, (*the last Enemy to be destroyed*, 1 Cor. 15. 26.) and has taken flight to the Heavenly Mansions above: And while he is there above singing Hallelujahs, with a Crown of Glory upon his Head, and Palms in his Hands, (as Tokens of Honour and Victory) we would here be affected with this Stroak and lay it to Heart: *For the Righteous perisheth and no Man layeth it to heart, &c.* Let us who survive, prepare for our Change; for we see Death is no Respecter of Persons: I shall now conclude with *Moses's Prayer*, Numb. 27. 16, 17. *Let the Lord the God of the spirits of all flesh; set a Man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring in; that the Congregation of the Lord be not as sheep which have no shepherd.*

A

A Hymn.

Death doth approach, all Men must die,
 And return to the Dust;
 The Grave's the house where all must lie,
 The wicked and the just.

(2.)

Uncertain is the time of death,
 'Tis certain we must die;
 And certain 'tis when Death doth come,
 Comes in Eternity :

(3.)

No Mortal can himself deliver
 From the pow'r of the Grave;
 As we all dye, so we are sure
 Another Life to have.

(4.)

Blest are the Dead who die in-Christ,
 Death cannot do them hurt;
 Their Souls then go to Endless Bliss,
 Only the Body's Dirt.

(5.)

(5.)

Death can't dissolve the Union knot
That ever doth remain,
Between Jesus and his dear Spouse,
Thus Death is the Saint's gain.

(6.)

Tho' they do die, tis but to live,
To live Eternally;
With Christ their Head, their King, their
In Heaven's great Glory. (all

(7.)

Oh! Hallelujahs to him sing
With tuned Hearts and Voice;
Be glad in dear Jesus your King,
In him always rejoice.

(8.)

An

An Account of what was said at his
Interment.

THE Decree is gone out, *All men must dye*: Our Life at best is but a Shadow, a Bubble, a Vapour, and as a Tale that is told: There is a dying Principle in us all. The frame and contexture of our Bodies is earthly, and tends to a dissolution: *Man that is born of a Woman, is of few days, or short of days, and full of trouble, he cometh forth like a flower, and is cut down, he fleeth also as a shadow, and continueth not.* There is a Sentence of Death passed upon us all, so that our Life is but a short reprieve from Death, which is granted to condemned Men: We have here a glass of Mortality set before us; wherein we may see our own fragil Condition: He is gone but a little before us, and as he now is so shall we all be in a little while: It behoves us all to be serious, and inure our selves to dying thoughts; God would have us be wise, and consider our latter end, *Deut. 29. 29.* a Wise Man's Life (said one of the Philosophers) is nothing else but a Contem-
tion

An Account, &c.

of Death. Oh! Think upon the Certainty of Death, and how near. To each of you, we are not far off from the Grave, we are almost setting our feet upon the dark Entry of Death: *Our age here is nothing,* (as *David* says) *Psal. 39. 5.* what are a few Days, Weeks, Months or Years, to that Eternity, whither we are all hastening, as fast as Night and Day will carry us: We have no lease of our Lives, we may be turned out of these Houses of Clay the next Hour, to Night we may lye upon a Pillow of Down, but to Morrow we may be laid upon a Pillow of Dust. You which have lost time (as we all have done) recover it, and you that expect longer time, improve it for your Souls Salvation; if God shall be pleased to grant you: Pass the Time of your Sojourn here in Fear. Live in the serious Thoughts of and Contemplation on Death, that when you come to dye, you may have nothing else to do but to dye.

Oh! see that you are interested in Christ. Woful is their Case that live and dye out of him: *But Blessed are the dead which rest in the Lord, for they rest from their Labours, and their Works follow them,* *Rev. 14. 13.*

F I N I S.

